9. ITOBA, ag thou enjdyest both heaven and
earth, investing the universe with thy magnitude
thou hast blown away the robber with the prayers
which are repeated on- behalf of those who do not
comprehend them.[a]

10. When the waters descended not upon' the
ends of the earth[9] and overspread not that giver of
affluence with its productions, then lNDEA[5] the
showerer, grasped his bolt,, and, .with its brightness,
. milked out the waters from the darkness. Varga in. 11. The waters flowed, to provide the food of
INDEA; but (YKITKA) increased, in. the midst of the
navigable (rivers): then IOT>RA, .with his fatal dnd
powerful shaft, slew YBITRA, whose thoughts were
ever turned towards him.

12!, INDBA set free (the waters) obstructed by
(YBITRA), when sleeping in the caverns of the earth,
and slew the horned dryer up (of the world).* Thou,

[a] This passage Is rather obscure, owing to the vague purport of the preposition *abM; amanyamdndn- abM manyamdnair IraJi-malUh,* " with prayers to be understood over those not under-standing;" that is, according to the Scholiast, those *yajamdnas,* or institutes of sacrifices, who merely repeat the *manftas* without understanding their meaning, are, nevertheless,

to. he protected hy, or are to reap the benefit of, those *mantras ;* and with *mantras,* or prayers of this description, *Indra* is to be animated, or efnpowered to blow away or scatter the followers of *Yritra,* clouds and dark- — ness. Sosen renders, the expression, *carmin^us respicientilm - eos, quikymnorum tuorum semum vel nongerspiciunt",* M. Langlois has *(excitt) contre cez m&cr&ants par nos chants respectueux**

[b] *Sfanginam * iwMam.* The first, literally, having horns, the Scholiast explains " furnished with weapons like the horns of bulls